

171

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A

Thanksgiving-Sermon

FOR THE $\frac{4473.9.10}{1-19}$

PEACE:

PREACH'D AT

S^t Michael Crookedlane,

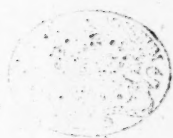
DECEMBER the 2^d, 1697.

By *JAMES GARDINER*, M. A.
Rector of the said Parish.

L O N D O N:

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cat



A C T S XXIV. 2, 3.

---Seeing that by Thee we enjoy great Quietness,
and that very worthy deeds are done unto this
Nation by thy Providence,

We accept it always, and in all places (most noble
Felix) with all Thankfulness.



Cannot but with *Tertullian*, adore the
exquisite and compleat Fulness of the
Scriptures, for this one thing amongst
many others, That let the Occasion be
what it will, of calling a Solemn As-
sembly, whether for Prayer or Praise,
to receive Instructions, Directions, or

Adoro
Scripturæ
plenitudi-
nem. *Tert.*
lib. cont.
Hermog.

Encouragement to any Duty, general or particular ; what-
ever the Case be, you cannot dip into the Sacred Leaves,
but you shall presently meet with some Passage or other,
that will be pertinent to the Business in hand.

Such are these Words that I have pitch'd upon to en-
tertain you, as an *Helper* of your Joy upon this *Thanks-*
giving ; (for such Festivals as these, come not within
the Censure of our Nicer Spirits ; those who have quar-
rel'd with the rest, the Festivals of *Christ* and his *Apo-*
stles, and his *Virgin-Mother*, do yet allow of *Feria*
repentina, & *ex re natâ instituta*, as they please to phrase
it ; such as are instituted and ordain'd upon New
Emergencies)

Taken by themselves, they look as if they had been
Penn'd for the very purpose ; as if they had been ad-
dress'd and fitted only to this Occasion, exactly circum-

stantiated and proportion'd to the Time. *Seeing that by Thee we enjoy great Quietness, and that very worthy deeds are done unto this Nation by thy Providence; We accept it always, and in all places (most Dread Sovereign) with all Thankfulness.*

It's worth observing, That we are sometimes commanded to *honour* Bad Princes, but never to *rejoice* in them, as we ought to do in Good. Then, *Sing, O heavens, and be joyful, O earth; break forth into singing, O mountains.* Few Virtuous Men, but fewer Virtuous Princes; many a righteous man in *Sheep skins* and *Goat-skins*, but few in *Ermins*.

But if ever Subjects had Cause to glory in a Prince, *We* are the Men. The Peoples Argument to the Centurion was but a *petty* Topick to *this*; they tell him that *He was worthy for whom he should do this; for he loved their nation, and built them a synagogue*: Whereas our Sovereign not only *loved*, but *saved* our Nation; and not only *saved* our Nation, but *crowned* it at once; (We have Him in the Throne *before* our *Hopes*, though *later* than our *Wishes*;) Nay, *saved* and *crowned* *Three Nations* at once, and *blest* them with *Peace*; and merits to govern much larger Territories than he yet possesseth.

We have a Sovereign that is a Sovereign indeed, in the sense of *Medicine* as well as *Majesty*; of an *healing* Virtue; *Majestas & Amor*; Majesty and Mercy lodg'd in his Royal Breast; a Sovereign like our *Saviour*, that can be *touch'd with the feeling of our Infirmities*: A Prince that takes *Delight* and *Pleasure* in all *Generous* Actions; whom *Foreign Crown'd Heads* admire for his *Wisdom*, *Clofeness*, *Prowess*, and *Activity*, and court for his *Friendship*; and yet is endued with that *Steddiness* of Mind, that doth not grow *giddy* with its *own* Height. A Prince, whose August Majesty hath
not

not only Enobled the Nation, and recover'd its lost Reputation; but who Stands the *World's Triumphant Umpire*, maintains the *Balance*, and has *Even Now* given Check (as a Noble *Ancestor* of *his* from whom *he* is descended *did* before to the *Swelling* Monarchy of *Spain*, when she thought to have grasp'd all the Liberties of *Europe*;) to *One* whose *Ambition* and *Acquists* grew too big for the common Safety of our Neighbouring Nations, and obliged him to *come bending unto Him*; to send an *Ambassage*, and desire conditions of *Peace*.

Isa. 60. 14.

Luk. 14.

32.

For which Things, amongst the rest, I question not in the least but the *very* Hearts of his *Enemies* admire him in *Secret*; and that the *very disaffected* Party of the Nation themselves, if they look round about, could not name any *One* King now reigning in *Christendom* whom they would have to rule over them than *Himself* under whose Government at present they are so uneasy. Whose *Virtues* shall *out-live* himself, and many Generations shall fare the better for *him*. Thus *Solomon* the Father, and *Rehoboam* the Son, and many more were preserved from Ruin for *David's* sake; and in the days of *Hezekiah* (above 300 Years after) *Jerusalem* herself, in great distress, was defended by *G O D* for his *own* sake, and for his Servant *David's* sake. Religious Princes and Potentates are an *Extraordinary* Blessing. Isa. 1. 26. *I will restore thy Judges, as at the first, &c.* a Mercy representative of *all* the good *G O D* has in his Thoughts to bestow upon *Judah*. He makes choice of *this* as the fittest Interpreter of his large Heart, as *that* which might best assure them of his Love. The Queen of *Sheba*, without a *Spirit* of *Prophecy*, was able to see happy days coming upon the *Jews*, from the *Piety* and *Wisdom* she observed in their Prince. 2 Chron. 9. 8. *Because thy G O D loved Israel to establish them for ever, therefore made he Thee King over them to do Judgment, and Justice.* I know

I know (My Brethren) it's a *Sin* to flatter Kings ;
 and let it be *Treason* if you will ; but a good One ought
 daily to be praised. But lest I should be challenged for
 so bold an attempt as the giving any *Character* of His
 Most Sacred Majesty, (for Every Pencil is not permitted to
 draw a King's Picture ;) and believing that *Great Things*
 and *Greater Persons* are not to be treated, or so much as
 treated of, but with the greatest *Deference*, *Caution*, and
 with the most profound *Submissions* ; instead of inditing
 so good a Matter, I shall at present only speak of the
 Things that are fairly laid down in the Text, viz.

(1.) The very worthy deeds done unto this Nation by his Providence, or *Prudence*.

(2.) The great Quietness, or *Peace*, which, by his Conduct, and Management, we now enjoy. The First of which came to pass when he was our glorious *Deliverer* ; the Second now He is Our *Lawful* and *Rightful* King. And then

(3.) I shall wind up the Discourse with some *Practical* Deductions. And

(1.) The very worthy Deeds done unto this Nation by his Providence. Such, which our *Children's Children* shall Sing the Story of, whilst their pleased Parents smile themselves into *Tears* of Joy that they liv'd to see the truth of the *Strange Revolution* ; which to After-ages may possibly wear the *Face* of a *Romance*, and either the *Thing* it self concluded to be only the extravagant *Sallies* of some *Historians* ; or else the *Person*, whom Providence has Selected out of the Mass of Mankind, to be an *Instance* what Wonders the Almighty can do for those he has a *Strange* Kindness for.

I need not tell you in what a dreadful Posture our Affairs both *Civil*, and *Ecclesiastic*, stood at that Juncture when our almost *unpresided* Deliverance was wrought for us. They were (as One speaks of the State of the

Empire

Empire in his Time) ὅτι ζυεὶ ἀκμῆς, upon the Edge of the Razor. The Nation, such were its *agonies* and *convulsions*, seem'd like the Roll, Ezek. 2. 10. *written within and without, Lamentation and Weeping and Woe.*

What Invasions upon our Rights were we long and sad Spectators of ! The *Character* of England at that Time we might find in *Isa. 59. 14. Judgment was turned backward, and Justice stood afar off ; Truth was slain in the Streets, and Equity could not enter.* Our Foundations were out of course, and, like the *Earth*, our Government seem'd to hang without any hold.

Our Laws (the common Inheritance and Patrimony of every Free-born Subject, the Security of all that can be valuable in this World) *professedly* run down ; and *Justice* and *Trials* were only become the *Words* of *Form* to be made use of for destroying us by *Rule* and *Method* ; and were only the *Solemnities*. and *Ceremonies* of our Ruin. No Man's Fence was Strong enough to resist *precarious* Judges, and *suborn'd* Juries. Prerogative (which is only a Power to preserve People on *extraordinary* Occasions) was made the great Engine of their Destruction. Men by Law *unqualify'd* for any Trust, were thrust into all Offices of Trust ; and those who were Traitors in the Eye of the Law, had the chief Management of Affairs.

The Nurseries of the Clergy were assign'd over to Papists ; and the Ministers of Religion were enjoin'd, contrary to the Laws in force, to proclaim Liberty to their Parishioners to go to Mass, or where they pleas'd ; and threaten'd with a Severe Prosecution for their Non-compliance, which in part was Executed by imprisoning the *Fathers* of our Church.

Publick *Mas*-houses, and *Schools* for the *corrupting* of *Youth*; were set up in several parts of the Kingdom. The *Wolves*, and *professed Adversaries* of our Church, were intrusted for the providing *Pastors* for it; the *Jesuits*, and other *Popish Priests*, having the *Choice* of our *Bishops*, and the disposal of all such *Ecclesiastical Preferments* as belonged to the *Crown*.

A *Standing Army* was kept up in the *Time of Peace*, meerly to over-awe the *People*, and deter them from asserting their *Rights*; to bring us into *Hobbs's State of Nature*, that they should all have a *Right* to every thing of ours, nor leave us any other way to help our selves, and ease our sad *Complaints*, but our *private Prayers*, and our *dry Patience*.

Such as would not comply to promote their *Popish Designs*, were turn'd out of the *Court*, *Corporations*, and *Commissions of Peace*, and *Lieutenancy*: Not a Few debarr'd of their way of *Livelihood*; and a *Resolution* taken to suffer none to exercise any such *Employment* as required a *License*, unless they would make the like *Engagement*.

The *Parliament*, which should Redress our *Grievances*, was no longer allowed the *Liberty of Voting*; but the *Lords*, and all others who were likely to be *Members*, were *Closetted*; and all *Arts* used to induce them to betray their *Liberties*.

The *Nation* no longer permitted the free *Choice* of their *Representatives*; but *Threatnings*, and *Menaces*, and all *Methods* made use of to determine them to such *Tools* as the *Romanists* should think fit to *Nominate* to them.

And at last, (to omit other *Publick Grievances*, too tedious to enumerate on such a Day as this, for their Name was *Legion*) a *Prince of Wales* was introduced into the *World*; the *ill Management*

ment of which Business the very Papists themselves complain'd of. *

* The Business of the Prince of

Wales (saith One of them under the Mask of a Protestant, in a virulent Paper against his present Majesty, Entituled England's Crisis, or The World well amended, printed in Ireland) I cannot but confess some people managed, as if they design'd either that we should not believe at all, or if we did, our Belief should be as implicit as to Successions and Inheritances here, as that of the Romaniſt is in the Expectation of the Kingdom of Heaven.

In short, We were dealt withal as *Thieves* do by them they *Rob*; we were *bound* and *gagg'd* tha we might not stir to help *our selves*, nor cry out for the help of *Others*. We were *prest out of Measure, above Strength*; insomuch that our Heart *dy'd* within us, and we *despair'd* even of *Life*, and had the *Sentence of Death* in *our selves*. We were just *Sinking under the Waves*, upon which we had walked so long *not without a Miracle*; when lo! the *Saviour of Israel* Stretched forth his Arm, and saved Us, and deliver'd us from so great a Death. He rais'd up a *Man* that *scorned Ease and Pleasure*, and *Dangers*; and *inspir'd* his Royal Breast with a vigorous and an active Fire, *to come over and help* *op-* Acts: 6.
11. pressed Innocence; which was no sooner done, but in a *Moment*, in the *twinkling of an Eye*, this great *Complication* of dangers was broken, dissipated, and utterly destroy'd; and we were *Surpriz'd* with *Salvation*. *It shall come to pass*, saith *Zachary*, *that at Even-time it shall be Light*. When we were expecting nothing but *darkness* (for what is the *Evening* but a *Sepulchre* prepared for the *Light*?) behold then it was *Light, perfect day*. The Matter was brought about by *His Conduct* and *Providence*, without undergoing the *Mischiefs* of having *our Country* made the *Seat of War*: The *Persons of Power and Interest* (what by *guilty Fears*, and *Cowardise*; what by a *Spirit of Infatuation* that seized them) *without Power and Might* (like *Great Oaks* pull'd up by an *Hair*) were removed; and an *End* was put to our

Miseries, and almost to our *Fears*, by a *dry Victory*; and our *Redemption* was not *purchased* by *Fields of Blood* either of our *Friends*, or *Enemies*. All things were unaccountably reduced into that firm State out of which they were distorted, and we are once again the *Honour* and the *Envy* of *Christendom*. We are secured of our Ancient Laws, and Immunities by which we may live the Lives of *reasonable* Creatures, and not of *Machines* or *meer Bodies*; (as * *Slaves* are rendred, *Apoc.* 18. 13.) and our *Religion* is *regnant*, by which we may live the Lives of *Christians* and *Saints*. We may truly say, the *Bible* triumphs in this Deliverance; and the *Northern Heresy*, as they *reproachfully* call'd it, hath got a glorious Victory over *human Inventions*, and their *Catholick Religion*. The *Maintenance* and *Preservation* of which, we need not in the least be solicitous about, since the *Representative* of a *G O D* of Infinite *Truth*, cannot but be *faithful* when he hath *promised*.

Thus have I ventur'd to open the Book; and with all possible Brevity have given you a transient View of the *very worthy deeds* done to *this Nation* when His *Majesty* was our *Deliverer*; Services they were so *brave*, but withal so very *desperate*, that nothing but the *adventuring* into the *Mouth* of a *Cannon* to save a *Friend*, (and *greater danger has no Man*;) can give any just *Idea* of them.

Speak *Ireland* (for He was *thy Saviour* also), when a Sound of *Battel*, and of *great destruction* was in thy Land; Speak, how He gave thy *Enemies* as the *Dust* to his *Sword*; and as driven *Stubble* to his *Bow*; Say, what *hardness* he endured as a good *Soldier*; what dangers he exposed himself to in the *High Places* of the *Field*; how he gave no *Sleep* to his *Eyes*, nor *Slumber* to his *Eye-lids*, till he caused their *Swords* to fall out of their *Hands*, turning to *Flight* the *Armies* of the *Aliens*,

Aliens, and made Thee at last to dwell in *Safety*.

But still his *Care* and *Travel* is not over; for now he must cross the *Tempestuous Ocean*, to plead the Cause, and contend for the *Common Safety* of *this Side* of the *World*; with an *Adversary* whose *Hand* was against every *Man*, and every *Man's* hand against him; and what the *Success* and *Conclusion* of the whole *Matter* hath been, ask *this* very *Day*, and it will tell thee. For,

(2) By *Him*, this *Man* of *Rest*, *We* (and *they* both) enjoy great *Quietness* (or † *Peace*); *Rest* on every side, † πολλῆς
So that there is neither *Adversary*, nor *Evil Occurrent*. εἰρήνης.
The 2^d Thing to be Spoken to.

Thus *Peace* is the *Intention* and *End* as well as the *Ground* of *Lawful War*. Desired and Embraced by the Most Valiant, devoted to *Martial Achievements* as the height of his *Honour*, and the utmost of his *Ambition*, as not to be purchased by the *Excellencies* of *Nature*, or all the *Riches* in the *World*. In respect to which the Poet sings of the Warlike *Medes* and *Thracians*;

Ocium Bello furiosa Thrace, (*subaud. rogat.*

Ocium Medi Pharetra decori:

Grosphæ, non Gemmis neq; Purpura venale, nec Auro.

Hor. lib.
2. Od. 16.

The Soldiers of *Fortune*, that make a *Trade* of War, (I hope that *Trade* that hath broke all others, will break it self at last) are content, like the *Estridge*, to eat Iron, and live upon the *Sword*: Yet They that take up the *Sword* only upon an *Honourable Necessity*, will be glad to think an *honest Convenience* a *Cogent Necessity* to lay it down again: and afterwards look upon it to be as great an *Honour* and *Happiness* to live by their *Head piece* as their *Sword*.

Mat. 14.
27.

The Disciples of our Lord and Saviour, weread, were once afraid of their own Master as if they had seen a *Spirit*. Thus many when they see *Peace coming*, are *afraid*, and think it's an *Apparition*: but what *Christ* said to *Them*, His Majesty has been pleased to say to *us*, *Be not afraid, it is I that bring you the glad Tidings of Peace*. Thus after a weary *Week* comes a *Sabbath* of Rest. God has not only deliver'd us, not only raised us from the *Grave*, and comforted us with the Hopes that we shall not fall back into the same *Grave* again; (which comfort at the height of Affliction is like *Mercy* at the *Block*;) but after a *Sore* and *Tedious* War hath given us the *invaluable* Blessing of *Peace*. We have, like *Jonathan*, received our *Honey* at the End of a *Rod*; and out of the Eater, hath come forth Sweetness.

Who *thought* of this Twelve Months ago? There was such *small* or *no* appearance of such a Thing, that we might say, If the Lord wou'd make Windows in Heaven, or say, Drop down ye Heavens from above, and let the Skies pour down *Peace*, might *this* thing be? Almighty G O D doth often sow his Blessings whilst Men *Sleep*. Whilst our *Faith* sleeps as to the *Belief*, (and so indeed he has been more gracious to *us* than *Christ* was to his own Country, Matt. 13. 58.) and Our *Hopes* sleep as to the *Expectation* of so great a Mercy, he comes *privily*, as it were, and lays it down by us upon our *Pillows*. Jer. 29. 11. *For I know the Thoughts that I think towards you, saith the Lord; thoughts of Peace, and not of evil, to give you an expected End.* And thus after all our Tossings, has he brought us to that fair Haven of Quiet where we would be. Inso-much that the *Trumpets* sound nothing but the welcome joys of our Common Safety; and the armed Troops in our Streets, march only as our Defence and Guard.

It was once, you know, said of *Claudian*, That he wanted *Matter* suitable to the Excellency of his *Wit*; but

but where is *Wit* and *Eloquence* worthy of *this Subject*? *Such a Comprehensive Blessing is Peace, such a Circle of Blessings*, that who can shew forth all its Praise? So that (my Brethren) you must e'en pardon me, if I am forced (like the *Geographers*) to set down a *Line* for a *River*, and a *Spot* for a *whole Country*.

As G O D hath delivered us from as dreadful a *Judgment* as we could fear, so *Peace* is as great a *Blessing* as we can desire. It is one of G O D's good and perfect Gifts; when the *Psalmist* could say *no more*, he ends all with, *The Lord will bless his People with Peace*, *Psalms* 29. 11. As *Bread* in the Lord's Prayer, comprehends all *Necessaries* that conduce to the preservation of our *Natural Lives*; so *Peace* includes whatsoever is necessary to make Church and State happy, It is every way excellent. If we speak of *Goodness*, lo! *this is Good*; if of *Delight*, lo! *this is Pleasant*. Among all the prodigious *Paradoxes* held in *England*, I think this is none, *That Peace is not Good*. It is so incomparably Good, that we cannot receive any due and adequate Thoughts of it, from any thing else but our own *Experience*. *Psalms* 133. 1. *Behold how good and pleasant a Thing it is!* An *Excessive* kind of Praise; and the highest *Stile* of Praise is to profess our *Inability* of Expression; even as the *Psalmist* useth to speak of G O D, *O how excellent is thy Name!* and, *How great is thy Goodness!* He could not comprehend the *One*, nor express the *Other*. Thus, since we cannot sufficiently set out the Praises of *Peace*, we will only ask, *How good it is?* And Praise it, by saying *Nothing* of it. We can only ask the Question, *How Good?* and, *How Pleasant?* But cannot answer it: However, He would try at it, and tells us, *It's like the precious Ointment*, &c. What has a *Fragrant Smell* we all admire, and draw near to. *Because of the savour of thy good Ointments, we will run* Cant. 1.
after

Gen. 26.
17, &c.

after thee. Peace has an *Attractive Power*; for though Men naturally Love their *own Country* best, yet every Man likes best to live where there is *Peace* and *Quiet*. Isaac left *Gerar* when they *Strove* with him, and went to *Sitnah* for *Peace*; and when they *Strove* with him there, he went to *Rehoboth*, and *Beersheba*, for *Peace*. And *England* can tell what a *Conflux* of *French*, &c. have come over, and still continue amongst us for the *Shadow* of our *Peace*; insomuch that we have been like *Nebuchadnezzar's Tree*, a *Shade*, and a *Refuge* to all the *Fowls of the Air*, and the *Beasts of the Field*; and not only the *House* of our *Church* and *Nation*, but the great *House* of the *World* ($\gamma\eta\ \delta\iota\kappa\sigma\mu\delta\iota\omicron\nu$) hath been filled with the sweet *Savour* of this our good *Ointment*. And as it is indeed like *Ointment*, so it is like the *Dew*; thus compared to shew its *fertility*, according to the known *Nature* of it in *fructifying* the *Earth*; not to *Rain*, which sometimes falling with *Violence*, doth more hurt than good; but to a distilling *Dew*, frequently called the *Dew of Heaven*. Thus *Peace* is of *Celestial Extraction*; the *Ointment* is *pour'd* on by the *Hand* of a *Man*; and our *Peace* is well promoted by *Inferior Means*; but the *Dew* comes from *Heaven*; and it is *G O D* that sends the *Blessing* of *Peace*; and as the *Influences* of

* The Original reads it, As the Dew of Hermon that descended upon the mountains of Zion; And so the Greek Version Renders it as the Vulgar Latin. Now in regard these Two seem'd to be far distant, the One in Jerusalem, the Other beyond Jordan; and so impossible that the Dew of One should run down to the Other; divers late Translations, with Ours, have added, And as the Dew; as if $\kappa\alpha\iota\ \omega\sigma\iota\upsilon$, it were to be repeated. But there are some Learned Interpreters that think it not necessary, in regard there was a Zion also near Jordan, adjoining to Hermon. Deut. 4. 48. Unto Mount Sion which is Hermon. And howsoever in the Hebrew there is some Literal difference between Sion and Zion, here and in the Psalm; yet they take it not to be of any Consequence, in regard there may be given divers Instances of such Variations, and greater in the Names of the same Persons and Places.

was one of the richest Soils in all *Israel*, to denote the *greatness* of the Benefit that will redound hereby. It is so profitable, that if you were possessed of all things besides, and *this* was wanting, *they could profit you nothing*: And therefore, *How good is it?* Is as if *nothing* was good without it, according to the Greek Version, *τι καλὸν ἢ τὶ περιόν αὐτῷ, &c.* What is good, but for Brethren to dwell in Peace? There is no real Blessing without it; take this away, and you destroy a Kingdom. As the Artificer Carved his own Name into the Buckler of *Minerva* so exactly, that whosoever should undertake to pick it out, must of necessity spoil the Buckler; so it is with Peace; which is so woven with the Prosperity of a Kingdom, that whosoever destroys Peace, destroys a Kingdom. The Hebrews comprehended all manner of Prosperity under its Name; an Observation as common as their Vulgar Salutation, *Peace be unto you*; which is equivalent with that of Ours, *I wish you all Happiness*; and hereupon they used the word at every turn, and upon every occasion; insomuch that it is sometimes put, by a Catechesis, to signify the Prosperous Success even of War itself; 2 Sam. 11. 7. David Commanded of Uriah, how Joab did, and how the people did, and concerning the Peace of the War, that is (as our Translators Render it) how the War prospered?

And now since I have mentioned that *unlucky* Word War, let your fancy lead you for a while into some Kingdom where the Weapons of War (*the Weapons of the Lord's indignation*) are brought forth. You need no other Foil to set off the Lustre and Beauty of this Jewel of Peace.

Imagine then that you see War Riding upon a Red Horse, and he Unbridled; with his Sword wearied and blunted by Destruction, and made fat with fatness: How dismal is the sight! How dreadful is the Place! it is no other

Isa. 34. 16.

Joel 2. 1, other than the Gate of *Hell*. Joel calls the Day of War, a Day of *Gloominess* and thick pitchy *Darkness*. *Elisba* wept to think of it. So that *David* was much in the right when the Prophet put him to his *Trilemma*, to chuse the *Plague* rather than the other Two; and earnestly to beseech, *Let me not fall into the Hand of Man, whose very Mercies are Cruelty*. Which may be one Reason why *Nebuchadnezzar* Seal'd the Den of Lions wherein *Daniel* was, because he thought it safer to trust him with the *Lions* than with his *implacable Enemies*.

War is a *Colluvies* of all Evil both of *Sin* and *Misery*; then behold a *Troop* comes; Πόλεμος ἀπάντων πᾶσι; if they call'd it the *Father of all*, you may well add *Mischief* to make up the *Sense*. It's the very *Abomination* of *Desolation*; *abominable* for the *Outrages* committed in it; and making *Desolate* in the sad and woful Effects of it.

He was an *Ingenious* Limner, who most *Lively* Represented a *Dying* Piece in this manner: A Goodly *Matron* *Mortally* Wounded at the *Storming* of a *City*; as she lay *Bleeding* and *Expiring* of her *Wound*, behold her helpless hungry *Infant* comes *crawling* towards her *Breasts*, whilst the *Dying Mother* looks *Wistly* and *Carefully* upon it; *Nè Sanguis metuens pro Lacte bibatur*; fearing lest the *Hungry Babe* should suck down *Blood* instead of *Milk*.

No respect then to *Persons*: *Birth* and *Family* do but at that *Time* make the *Condition* the more *deplorable*; for the *higher* they stand, the more open and *expos'd* are they to the *Storm* and *Envy* of Others. *Riches* are then but *gilded Thorns*, and *Honour* but an *higher Misery*. No *Reverence* then to *Grey Hairs*, no *Tenderness* for *Children*, or those that suck the *Breasts*; no *Compassion* for the most *Lovely* and *Charming Flowers* of *Beautiful Youth* it self. The *Bed* doth not protect the

the Sick Person; nor the *Woman* the *Burthen* that she carries; nor the *S-at* of *Justice* the *Magistrate*; nor the *House* of *Prayer* the *Priest*, which is made in the most *literal* Sense a *Den* of *Thieves*; So that there can be no coming to *Church*, no *publick* Devotion, without the danger of the *Galileans Fate*, to have their *Blood mingled with their Sacrifices*; and for fear of being *Numbred* with the *Dead*, that (*Cruel Wretches* as they are) cannot *rest* from their *Labours*, or *Sleep* in quiet for them. What *Burning* of *Cities* and *Villages*! What *Slaughter* and *Havock* of *Human* *Flesh* and *Blood*! the *Is. 34. 3.* Mountains being *melted* with it, and the *Fields* become a dismal *Golgotha*, groaning under the *Weight* of the *Slain*, and the *Half-slain* that *beg* for the *Mercy* to be quite *Knocked* o'dh' *Head*.

What *Cries* and *Ejulations*! What *wringing* the *Hands*, and *tearing* the *Hair*, of poor *Widows* and *Orphans*! What *Rapes* mingled with *Murthers*, and *Murthers* with *Rapes*; *Soldiers* *Killing* *Soldiers* in the *very moments* of their ungoverned *Lusts*, to perpetrate the *same Villanies* themselves!

Whole *Families* *stript* *naked* of all their *Enjoyments*, how do they sit *Solitary* and *Forlorn*! aggravating their *Misery*, by viewing over the *Records* of their *former Prosperity*, and *pleasant Things*; of which, alas! they have been *plundered* over and over, by one *Party* or another; so that what the *Palmer-worm* has *left*, the *Locusts*, *Canker-worm*, and the *Caterpillar* has *eaten*; and they whose *Goods*, &c. escape the *Sword* of *Hazael*, are yet devoured by *Jehu's*; till they have *sucked* the *very marrow* out of those *Bones* which *others* had *broken*; and should any thing *chance* to have been *left*, yet that very little is so *imbitter'd* by *frights* and *alarms* of *Fire*, and *Sword*, the *Caldeans* and the *Sabeans*, that it cannot possibly be enjoy'd with any *Satisfaction*, but the *Morsel*

is *Eat* with a *trembling* hand, and the *Cup* is drunk out of with a *perpetual shaking*.

How are the *Rivers* and *Ponds* died again with *Purple Gore* ! by tumbling in *Carcasses*, and Men *headlong* into them, that endeavouring to *crawl out*, are *knock'd down* again, and so *perish* in the *Waters* ; whilst *Others* are fain to *fly* for their *Lives* ; the *Woods* and *Mountains* wanting *Caves* and *hiding-places* for them ; being never likely to *meet* their *dear Relations* again in *this World* ; *Some* of them leading a *tedious* life in a *far Country* ; *Others* perishing by the way ; and the *Rest*, it's to be feared, taken *Captive*, to be *Slaves*, it may be, to *Slaves* ; a *Case* so *very pitiable*, that it made the *Prophet* forbid to *weep for the dead*, but *bid weep sorely for them that are going away*, Jer. 22. 10.

As those *Three Commandments*, *Thou shalt not Kill*, *Thou shalt not commit Adultery*, *Thou shalt not Steal*, are ranked *together* in the *Law* ; so are they usually *violated* in the *Lawless Violence* of *War* ; and so you find them *threatned together*, Isa. 13. 16. *Their children shall be dashed in pieces before their eyes, their houses spoiled, and their wives ravished*.

Erasm. in
Querim.
Pacis.

That of *Erasmus* is a short, but a smart and pithy Examination of the *Soldiers Pater Noster* ; by which, with some little *Alteration* of it, you may give a guess at the *deplorable Condition* of *that Country* which is Jer. 30. 14. *wounded with the wound of an enemy, and the chastisement of a cruel one. Quid quæso Orat Miles? &c. What, I beseech you* (saith he) *or How does the Soldier Pray?*

'Dost thou say, *Our Father* ? *Impudent Mouth* !
'How dar'st thou call *G O D Father*, that art lying
'at thy *Brother's Throat*, or the *next* thou meetest, to
'cut or tear it out ?

'Dost thou say, *Hallowed be thy Name* ; when
'*G O D's Name* is by none more *Blasphemed* and
'*Disbonoured*.

‘ *Disshonoured* than by thy *unhallowed* Lips, and thy
‘ *Fellow-Soldiers* rending the very *Heavens* by their
‘ *Oaths* and *Execrations*?

‘ *Dost thou say, Thy Kingdom come* ; when none is
‘ a greater *Enemy* to the *Kingdom of Grace*, than thy
‘ *wicked self*?

‘ *Dost thou say, Thy will be done on Earth as it is in*
‘ *Heaven* ; and yet when *G O D* tells thee it is *his*
‘ will thou shouldest *follow Peace with all men*, thou de-
‘ lightest to *put the Blood of War upon thy Girale that’s*
‘ *about thy Loins* ; and sleepest not except thou hast done
‘ *Mischief*, except thou *ca’st some to fall*, thou *Enemy*
‘ of all *Righteousness*?

‘ *Dost thou say, Give us this day our daily Bread* ;
‘ and yet takest away by *Violence* and *Rapine* all the
‘ *Necessaries of Life* thy *Neighbour* hath labour’d for
‘ in the *Sweat of his Brows*, and leavest nothing that
‘ *pertains to him by the Morning Light*?

‘ Thou beseechest the *Lord to forgive thee thy Tres-*
‘ *passes*, but certainly thou darest go *no farther*, but
‘ must make a *Full Stop* where *Christ* made but a
‘ *Comma* ; For how canst thou add, *As thou Forgivest*
‘ *them that Trespass against thee*, when nothing but thy
‘ *Brother’s Blood* will satisfy thee, and his too who never
‘ did nor would have offended thee, hadst thou not first
‘ out of *Measure* provoked him?

‘ *Dost thou Pray, Not to be led into Temptation*, and
‘ yet accountest it *Pusillanimity* not to venture upon any
‘ *Thing* that thy *Ravenous Appetite* or *Lusts* *Tempt*
‘ thee unto?

‘ *Lastly, Dost thou Supplicate to be Delivered from*
‘ *all Evil*, and yet are not ashamed, nor dost thou blush
‘ to commit *Abominations*, (*Seven Abominations* are
‘ in thy *Heart*) and to appoint whatever thou comest
‘ near to utter destruction, and makest it thy *Trade* to

' live all thy days in that *Evil of Evils*, Bloody War,
' that maketh a Land which is *before* an Army, as the
' *Garden of Eden* to be *behind* it, a *desolate Wilderness* ;
' *more desolate than the Wilderness towards Diblath* ?

Nah. 2. 3.
Hos. 2. 18.

Such, in Truth, is the Nature and uncontrouled *Practice* of the Men that are in *Scarlet* ; such their *Calamitous Circumstances* that are oppressed with the *Bow*, the *Sword*, and the *Battel*.

And as by *War* in the *Great*, so by *War* in the *Little World*, the *Body of Man*, we may know and see what an *Evil thing* it is, and bitter to be deprived of this *Blessing of Peace* ; and consequently what a *Value* and *Regard* to put upon it.

If that *General League and Union*, that great *Instrumentum Pacis*, the just *Temperament* of the *Body*, be not preserved and kept entire, How doleful are the Consequences ! How are all *Proceedings* in all the *Courts* of *Nature* *stopt* ; and all *Actions*, *Natural*, *Vital*, and *Animal*, very much *hindered* and *retarded*, if not *let fall* ! How is all *Trade* and *Commerce* forbidden, though the *several Parts* of *Nature* are *Nourished from* and *by each other* ! How is *Nature* *shut up*, and all the *Passages* *stopt*, and the *high ways* are *unoccupied*, and the *travellers* (the *Spirits*, the *Blood*, and the other *necessary Humours* *preternaturally*) *walk through by-paths* ! and there is no *coming in* of usual and necessary *Supplies*, nor *going out* for those (*Excrementitious*) *Humours*, which are such a *Burthen* and *Weakning* to *Nature's Garison*, that it cannot *hold out*. In a word ; The *Seditious* within are at such *Contests* one with another, that there is nothing but *complaining in its Streets*. The *Keepers* of the *House* (the *Arms*) *Tremble* ; and the *Strong Men* (those *Supporters* of the *House*, the *Legs*) *low themselves* ; and the *sound of the grinding* is *low*, and those that *look out at the Windows* (the *Eyes*) are *darkned* ;
and.

and the *Doors* (the *Mouth, Ears, &c*) are *shut in the Streets*, and the *Voice of a little chirping Bird* awakens, and *all the Daughters of Musick are brought low* (low as to his *Power and Capacity to use them*, for his *Voice* fails; and low as to any *Esteem* he hath of them, for he regards them not;) *fear also possesseth him, and the Grasshopper is a Burden to him, and his desire fails.* Thus lies he on his *Bed of Languishing*; which though never so *soft*, can afford him no *Ease*, unless *G O D* be pleased to *make it*; so that he would willingly exchange his *Bed of Down* for one of *Dust*; and his *Soul chuseth strangling and death rather than Life.*

And now (My Brethren) put what I have said together, from considerations taken from *both Worlds*, supposed to be in a *State of War*; and it must needs be that you will presently *fall in Love*, and *pay your Court* to this Beauty of *Peace*, which is the perfect *Reverse* of all that has been spoken. And therefore since it is at last *return'd to us from afar*, let us *lay hold of it*; as the *Patriarchs* did *apprehend the Promises.* Heb. 11. 13. ἀπαρ-
μαρτον, they *saluted them*, they *hugg'd them*, they *em-
braced them.*

Peace like the *Vernal Sun* gives *new Life and Vigor* to the World, and makes its *Inhabitants*, like the *Hills of Sion*, to *laugh and sing.* It *whets* mens *Diligence and Industry* in their several *Callings*; giving them hopes that their lawful *Undertakings* shall return *Crowned* with their desired *Effects.* It is the *Spring* of all *Participation*; and gives a *free Communication* from One End of the World to the Other, that we share in the good things intrusted by *G O D* and *Nature* with *other Na-
tions*, and *Persons.* It is so *Excellent*, that the Orator * *Dulce est
Nomen Pa-*
eis; res tam jucunda, & salutaris, quâ non modo ii quibus sensum Natura dedit, sed etiam
Tecta atque agri latari videntur. Cic.

tells.

tells us, not only such as have *Sense* and *Discretion*, but the very *Fields* and *Houses* rejoice in it.

Peace, it's the *Soul* of the Universe, the *Chain* of the World, and the *Cement* of Nature. *Peace*, it's the *Beauty* of Providence, the *Bond* of Governments, and the *Mother* of Order. *Peace*, the *Life* of the Law, the *Guardian* of Learning, and the *Encouragement* of Virtue. *Peace*, the *Health* of the People, the *Sojourner's Safety*, and the *Enemies Terror*.

Further yet, for the *better* half has not been told you. *Peace*, it's the great design of the Ever-blessed T R I N I T Y. The *Promise* of the *Father*; who has done *this* Virtue the *Honour* to stile himself from it, The *GOD* of *Peace*, Rom. 15. 33. 2 Thess. 3. 16. The *Purchase* of the *Son* who is the *Prince* of *Peace*, Isa. 6. 9. and the *Product* of the *Spirit*, who is set forth to us by the *Unity* of the *Spirit* in the *bond* of *Peace*, Ephes. 4. 3. At the *Birth* of Our Saviour the Angels chanted it forth,—*On Earth Peace*. The *Excellency* of his Sufferings is couched in this, that *They were the Chastisements of his Peace*, Isa. 53. 5. and He himself Published it at his *Resurrection*.—*Peace be with you*. And, *by the way*, it may not here be improper to make one *Remark*.

Our dear Lord, though content to be *Crucify'd* on *Mount Calvary*; yet, whilst he was living, he was most delighted to be in the *Mount of Olives*. He loſeth his Life in a place of *Skulls*, an *Emblem* of *War*; (where truly he is *ſtill Crucified*;) but he leads his Life moſt commonly in a place of *Olives*, an *Emblem* of *Peace*; there he prays, there he preaches, there he walks, contemplates, and watches; doth every thing but die; that was reſerved for *Mount Calvary*: Yea, thence he aſcends into Heaven; and as *Peace* was one of the *laſt* Legacies his Lips bequeathed us when he dy'd, ſo *Mount Olives* (the dwelling-place of *Peace*)

was

was the *last* piece of Earth his blessed Foot touched when he ascended. But to return, and I shall only speak this Once. *Peace*, it's the *Reconciliation* of Sinners, the *Consolation* of the Saints, and the *Crown* of the Blessed. *Peace*, at which the *Scriptures* aim, *Faith* intends, *Hope* aspires to, and it is compleat *Beatitude* to attain it. And therefore *happy* must *that People* needs be, that are in *such* a Case, whom GOD hath prevented with *such* a *Temporal* and *Spiritual* Blessing It is *our own* Case, *blessed be the Lord, who daily loads us with* Ps. 68. 19.
his Benefits : The Beauty of the Lord our GOD is upon Ps. 90. 17.
Us ; and we have lived to see the *Dove* and the *Olive-branch* of *Mercy* and *Peace* lighting upon the *Head* of the *Nation*.

Perhaps, we may think we have *deserved* as much at GOD's hand. It may be it has been our *Strictness* and *Exactness* of Conversation before him ; our *Care* of his *Worship*, and *Vindication* of his *Truth* ; our *Observation* of his *Sabbaths* , &c. perhaps it has been our *Charity*, our *Humility* and *Sobriety*, which *so far* have prevail'd upon him ; Surely it is because he hath not spy'd in *Us* those *Lusts* and horrible *Abominations* which he hath beheld in some *other Times* and *Places*.

O *Prophane* Imagination ! Let not such vain Thoughts lodge within us. Should GOD have gone by *this* Rule, we had *long, long* since been in *Ruin*. Let us rather say, it's the *free* Grace of that GOD who is *good*, and *doth good*. Who hath Shewed favour to *this* Kingdom, because he would shew Favour, (as though he would be called the GOD of the *English* ;) inso-much that *We* of all others have *comprehended* (or rather *been comprehended by*) the *Breadth*, and *Length*, and *Depth*, and *Height* of GOD's Love. The Philosophers tell us but of *Three* Dimensions ; the Apostle has found out *Four* in GOD's Mercy, *Ephes. 3. 18*. Let us

rather think that we enjoy the Benefit of the Graces of *Martyrs*, and other *Holy Persons*, who, by their *Prayers*, and *Votes* whilst they were here below, reserved a special Blessing for *Us* in these Succeeding Times. And this will engage our Hearts to the practice of those Duties which the *Kindness* that has been done unto us, so justly deserves at our hands. The 3^d and the last Thing to be spoken to. And

*Deus Nobis
hac Oritur.*

*Acts 14
21.*

1. Let us ascribe *this* Mercy to G O D with all Thankfulness. We must not look upon *this* Peace as a Matter of *Chance* and *Fortune*; as the sole product of *humane Wisdom*, and *Courage*. It is true, Men are *Θεῶν χεῖρες* G O D's hands, as Herbalists call Plants: And *these* Hands of G O D we may kiss; but let us be careful not to take the *Crowns* and *Garlands* which we should lay at G O D's Feet, to set upon *Man's Head*. It is no *diminution* in the least to *His Majesty* that we ascribe it to G O D. For what can so much dignify any Mortal Man, as to be an Instrument in G O D's hand, one whom he chuses to bring about glorious Things by, and to convey Blessings to a Kingdom?

To bring *Peace* out of *War*, is a Work worthy of G O D. *Psal.* 46. 9. He *maketh Wars to cease*; he *breaketh the Bow*, and *knappeth the Spear in sunder*, and *burneth the Chariots in the Fire*. And therefore that great Promise of *Peace* runs thus, *They shall beat their Swords into Ploughshares*, and *their Spears into Pruning-Hooks*. Soldiers shall turn *Vine dressers*, and *Husbandmen*; the *Bees* shall *hive* in their *Helmets*. *Nation* shall not lift up *Sword* against *Nation*; That shall once for all be put up into its place, and never be drawn again; Neither shall they learn *War* any more.

*Non solum
cum Robo-
rit sed
cum Arti-
bus geritur
Bellum.*

Blessed days! when the *Art* *Tactic* or *Military* shall be out of date, and (being it self the greatest Interrup-ter of *Learning*) shall be learned no more. Thus again,
Isa.

*Isa 45. 7. I form the Light (Civil as well as Natural);
---I make Peace (Temporal as well as Spiritual); I the
Lord do all these things.*

We praise Thee therefore, O GOD, we acknowledge Thee who art the *Lover*, to be the Lord and *Author* of our *Peace* and *Concord*. This is the day that the Lord hath made, we will rejoice, and be glad in it, *even* in the *presence* of all *those* that have an *Evil Will* at our *Sion*: That would have *Peace*, but *not yet*; that would have *Peace*, but *they* would *proclaim it* themselves; and then I question not but *it* would be *just such an One* as our Country-man *Galgacus* in *Tacitus* speaks of, in Relation to the *Romans*, whom he calls there, *Raptores Orbis*, the *Robbers* of the *World*, who when they have *laid all Waste* as a *Wilderness*, that *they* call *Peace*. These are People that do *err* in their *Hearts*; the *way of Peace* they have not known; but with *Envy* and *Vengeance*, and a *raw, sore Mind*, stand *muttering* and *murmuring without*, whilst in our Father's House there is *Feasting* and *Musick*.

We read in *Pf. 126.* that when the Lord turned the Captivity of *Zion*, *we were like unto them that dream*; Cajetan. in loc. but the words should rather be translated, *We are like unto those that are restored to health*; and it best suits with the following words, *Then were our Mouths fill'd with Laughter*, and *our Tongues with Praise*; which can never be said of a Man when he *dreams*; but to a Person that is *restor'd to Health* after a tedious fit of *Sickness* it is very applicable. Since therefore the Lord has turned *Our Captivity* as the *Waters of the South*, and we can truly say, *Peace, Peace*, and *our Health* is *restor'd*, let us praise the Lord. If he expects *publick Thanks* for *private Mercies*, much more then for *publick*. *Pf. 103. 1.* When therefore we hear *such a joyful Sound*; so that as *Balaam* said, *Numb. 23. 21.*

D

GOD

GOD is with them, and the Shout of a King is amongst them, as either conquering his Enemies, or giving them Rest and Peace, in his Name should we rejoice and boast all the day long.

Almighty GOD expects that his several dispensations should be entertained with suitable Deportments, Eccles. 7. 14. *In the day of Prosperity be joyful.* Deut. 16. 15. *Thou shalt surely rejoice.* As it is said of the Jews upon the restoring and settling Jerusalem in Peace, that they rejoiced, because GOD made them to rejoice, Neh. 12. 43. *We should delight our Selves in the Abundance of Peace.* Ps. 37. 11. *Praise the Lord, O Jerusalem, praise thy GOD, O Sion; For He hath strengthened the Bars of thy Gates, He hath blessed thy Children within thee; He maketh Peace in thy Borders,* Psal. 147. 12.

• Quod exa-
mini expe-
dit idem
api.

To be Chagrin, Sullen, and out of Humour at such a Time as this, is as suitable as to put on Mourning at a Wedding, or to Fast on a Sunday. We are all of Us now (since every Man is concerned in the Benefit) to awaken all manner of decent Expedients whereby to express our Thankfulness to GOD. Let the Horizon Eccho our joyful Acclamations; Let the Roofs of the Temple return the loud Voice of our common Praises. Let the whole Kingdom build Altars to the Lord, and call them, *Jehova-Shalom*, saying, *the Lord hath blest his people with Peace.* Let the Streets be fill'd with Melody, and our Houses with Cheerfulness. Bring hither the Tabret, the merry Harp, and the Lute. But after all, I would not be mistaken in the Point. It is not a prophane Mirth that I am pleading for; that is an horrid Sin, and to be detested. The Publick Joy of Christians is not to be expressed to the Publick disgrace both of their Joy and their Christianity. We are not to allow our selves in any intemperate, unwarrantable Transports; in sensual Revellings, and Baccanal Rites; indul-

indulging to Extravagancy, and offending GOD whilst we praise him. It would have been high *Indiscretion* in *Noah* and his *Family* when in the *Ark*, and perceiving the *Dove* approaching with an *Olive Branch*, to have made such a *Noise* and *Lumber* as shou'd have frighted her away. It behoves Us to walk *circumspectly*, not as *Fools*, but as *Wise*; not only as Men overjoy'd at present, but as *circumspect* Persons, Men careful to preserve what we rejoice in. Otherwise it may befall us as it doth some *Young Heirs*; who rejoice too much when they first come to a rich *Inheritance*; and so in a few Years by their profuseness and *prodigality*, their *Revenues* and their *Joy* are both brought to an *End*.

Since we are called to rejoice, let it be with Trembling. May we rejoice in GOD's goodness, *Neh. 9. 25.* and yet fear him, and his goodness, *Hos. 3. 5.* with such a *Systole* and *Diastole* ought we to breathe and live: To rejoice with trembling, not out of distrust of GOD, but our selves; not for fear GOD will not continue, but that we shall not deserve our Happiness. GOD forbid that the *Tree of Fortune* (as it is called) should be so fairly Blown, that we might only see how great *Hopes Sin* is able to blast. We ought to have an holy fear, and trembling, of forfeiting our Mercies by our Sins. *Josh. 24. 20.* If you forsake the Lord, then will he turn, and do you hurt after he hath done you good. If we abuse our Peace into Licentiousness, and commit folly with our Mercies, this Dove will fly away to make room for a devouring Falcon that will make a Stoop like Lightning with nothing but Destruction and Ruin engraven upon her Varwells. And then we may e'en thank our selves for being the Cause of our own Misery: For no man is hurt but by Himself, (saith the *Moralist*.) Great States, as Buildings, are crushed by their own Weight, (say *Politicians*.) Persons and Kingdoms

are destroy'd through their own Wickedness (says the *Divine.*) *Thy Destruction is of thy self, O Israel, Hos. 13. 21. Propriis transfigimur alis.*

But I'll tell you a *Short*, and a *ready* way how we may be *safe* and *happy*, and continue a *long* Blessing upon our *Selves*, and *Posterity*. The way is, Am I out?—no sure; the way is—— Let the Time past of our Lives suffice to have lived directly contrary to our *Interest* and *Duty*. Let the Vices that reigned in the *late Days of Unhappy Memory*, and, I'm afraid, still continue to do so, not be so much as once named amongst us as becometh Saints; and the thing is done: And *Peace* shall be upon *Israel*.

(2.) Let us give unto *Cæsar* the things that be *Cæsar's*, who has made *even* our *Enemies* to be at *Peace* with Us. Παῖνι καὶ πτωχεῖ ἀποδεχόμεθα καὶ πάντοτε ἐὺχαριστοὶ (all *Superlatives.*) *We accept it always, and in all Places, with all Thankfulness.* It is what the *King of Heaven* expects; returns of *Gratitude* not only to *himself*, but to the glorious *Instruments* likewise which he is pleased to make use of. It is *reproachfully* said of *Israel*, not only that they *remembered not the Lord their G O D*, who had *deliver'd them out of the hands of all their Enemies on every side*; but that *they shewed no kindness to the House of Jerubb'al, namely Gideon* (who had been his Instrument in it) *according to all the goodness which he had shewed unto Israel*, Judges 8. 34.

We might *wish* (My Brethren) that *Israel* had been the *only* People in the World that had been guilty of *such* ill treatment of their *best* Friends, and Benefactors. But *that wish* comes too late? We of *this Nation* *abhor that Age* that shall pretend to *outdo ours* in any Crime whatever, not that of *Ingratitude* excepted.

Very worthy deeds are done unto this Nation; We owe the correction of our *Evil Fate*, our *Quiet* and *Peaceable*

able Lives to the *King's* Providence ; at the *peril* of his Life and Blood ; which justly deserves the *tribute* of our most Thankful Acknowledgments : But instead of *reverencing* him for his *Work's* sake ; there are risen up a *Race* of *sinful* Men that will *never* forgive him, but are *mad* they have lost the *happinefs* to be *Papists* and *Slaves* ; and are resolved to be *peevish* without *Reason*, *rebellious* without *Cause*, and *troublesome* without *End*. The very *Heathen* World will rise up in Judgment against *such* a Generation, and condemn it : For they not only paid their *Wise* and *Gracious* Princes their Highest *Honours* during their *Lives* ; but *worshipped* them too after their *Deaths*. They could not imagine, that those who either by the *Invention* of *Useful Arts* , or the *Institution* of an *Excellent Government* , or by many *Noble Exploits* and *Deliverances*, had in an high degree obliged their Countries, dy'd like *other* men ; they reckon'd they became *Divine*, and were translated among the *G O D S* ; and so changed their *Allegiance* into *Adoration*.

I confess to you *this* ought *not* to be done ; but then neither must the *other* be left undone : If it was but for *this* One *Christian* Reason, that we might discover to the world the honour that we entertain for the *Almighty* himself, who is the King of Kings. For in a proportion to that of 1 *John* 4. 20. If we render not the Dues to these *G O D S* whom we *do* see, (a *strain* of Speech, that if *Divine* Authority did not warrant it, would pass for *impudent* , and *blasphemous* Flattery) how shall we to *Him* whom we *have not seen* ? How can we acknowledge the *Supr. am*, that disown the *Subordinate* Deities ?

PE 182. 6.

Since therefore *G O D* hath *settled* us under *such* an *Auspicious Monarch*, who has so signally recommended himself to *us*, as he has done *long ago* to all the World beside ; at all times let us Congratulate our *own Happinefs*, and endeavour to make *him* happy too. Let us

obey

Obe^y him *humbly* ; if he be the *Minister* of G O D for our good, we ought to be *Servants* to him for his good. Let us *honour* him *Conscienciously*, be *Loyal* upon *Principles*, and for *Conscience* sake ; not for hopes of *Preferment*, not by *Chance*, or good *Fortune*, not because it may come into the *Fashion* to be so, but because G O D hath positively *required* it, and made it one special part of his unchangeable Law. Let us *Love* him *Affectionately* ; that there be no *Strife* amongst his *Subjects*, but to *outvy* each other in *pious* *Loyalty* ; that the *Hearts* of his *People* may be his *Throne*. Lastly, Let us *Pray* for him as we would do for our own *Souls*, That G O D would add many *Years* to his *Life* ; yea, take from *ours*, who would most gladly *spare* them to add to *his*. That G O D would give him a *safe* *Place*, a *Faithful* *Council*, a *Loyal* *People* ; and that we may omit nothing in our *Prayers*, that G O D would give him his *Heart's* *desire*, and not *withhold* the request of his *Lips* ; that when he hath reigned *many* and *many* *Years* with all *Prosperity* and *Honour*, he may receive an *Immortal* *Crown*, and leave *Flourishing* *Kingdoms* to his *Successor*, and *Peaceful* *Times* to his *Subjects*.

(3.) *Pray for the Peace of Jerusalem*, *Mal. 122. 6.* *Jerusalem* signifies the *Vision of Peace* ; at first it was only called *Salem*, *Peace*. *Melchisedech* King of *Salem*, that is, King of *Peace* ; but afterward when *Abraham's* *Tjireh* was prefixed to *Melchisedech's* *Salem*, it became *Jerusalem*, a *Vision of Peace* ; then pray for the *Peace* of this *Vision of Peace*. Blessed be G O D Our *Jerusalem* is become a *Vision of Peace* ; then Pray for the *Peace* of this *Vision of Peace* ; i. e. pray for the *Continuance* of it. The effectual Fervent Prayer of a Righteous Man availeth much ; engages the Almighty, and calls in an Omnipotent Arm to *Settle*, *Strengthen*, and *Secure* our *Peace*. Such Pious Lips drop *Balm* upon the Countries and

and Places where they live ; and such *healing Tongues*, as *Solomon* calls them, are a *Tree of Life*, *Prov.* 15. 4. but as for *those Tongues* that cry concerning *Jerusalem*, *Down with it, down with it, even to the ground*, may they cleave to the Roof of all their Mouths, that at the Hour of Death, they may not so much as say, *Miserere Domine.*

Lastly, As GOD hath done *great things* for *Us*, so it is necessary we do *something* again for *Him* ; as he hath *Given* to *Us*, so are we to *Give* to *Him*. Alas! How can that be? Since *our goods reach not to him* : He needs them not ; true indeed, but *His* do : The *Poor* need, and by *them* our Goods reach even to *Him* too. We relieve *Him* in the *Poor*, and cloathe *Him* in the *Naked* ; and no Time so *seasonable* to do it in, none *fitter* than *this* ; it's a proper *Sacrifice* for a Matth. 25. 45.
Thanksgiving ; let us make our *Indigent* Neighbours rejoice with us : That which would feed our *Gluttony*, and prove a *provocation*, being put into the Bellies of the *Poor* (and a *Lazarus* lies at *every door*) may plead our Pardon, and procure *Mercy* for *Mercy*. Let us break off our *Sins* by *Righteousness*, and our *Iniquities* by shewing *Mercy* to the *Poor*, *it may be the lengthning of our Tranquility*. Therefore having Refreshed our selves, let us Cheer others, and deliver them from Distress and Want ; *Those* especially who have suffered in the *Battel* ; the *Sick*, *Lame*, *Maimed* ; the desolate *Widows* and *Children* of *such* as fell in the Service. Is there not all the reason in the World we should Relieve *them* who with so much *Alacrity* have hazarded *their Lives* to preserve *ours* ? To whose *Valour* and *Magnanimity* we owe, in part, our *Liberties* and *Religion*, nay, (and for ought we know) the *Life* of the K I N G.

I Conclude all (*Mutato Nomine*) with that Acclamation of Joy which the People of *Rome* gave *Charles the Great* at his Coronation;

GULIELMO Tertio, à DEO Coronato,
*Magno & Pacifico Britannorum Imperatori Vita
& Victoria.*

To WILLIAM the Third, Crowned of GOD,
the *Great* and *Peaceable* Emperor of *Great Britain*, be *Life* and *Victory*, and let the *Three Nations* say *Amen*.



F I N I S.